?: Gulick E-5 (1952) 1955 ME: Lebanon ME:

family by giving birth to children" (1955, p. 100). This impression, it would seem, may be instructively contrasted with the opinions of a young married woman of Munşif who, although she put the mahbiy over the door and performed other traditional acts at her wedding, said that she thought such customs were ridiculous. She had conformed only on the insistence of others, apparently, and she seemed frankly contemptuous of those who took such things seriously.

6. The rapt, almost respectful, attention which was paid to the recitation of the Classical Arabic poem was significant behavior—not as much in regard to the wedding itself, but to the values which are attached to Classical Arabic, a matter which is discussed elsewhere in this work.

FUNERALS

General evidence indicates that in Munşif the younger generation is more willing to practice innovations than the older, and less prone to cling to the old. And it is true in Munşif as it is elsewhere that the wedding is a rite which evokes, largely in the younger people, hopeful thoughts about the future. On the other hand, the funeral evokes, mostly in older people, wistful thoughts of the past. If these surmises are founded in fact, they would help to explain why it is that attitudinal and formal changes are quite evident in the rite of marriage; and why the funeral, dominated ordinarily by older people, appears to maintain its old forms and significance. Furthermore, to a greater degree than the wedding, the Lebanese village funeral always has been, and still is, more than a rite of passage. It is also a rite of intensification which serves as a focus for the solidarity of the entire village, and, to some extent, the district. It is of great significance that the vigor of this second function of the funeral appears to persist unabated among the younger people as well as the older.

One funeral service was attended during the period of study. It took place in the afternoon, somewhat more than twenty-four hours after the death had occurred. The deceased was an elderly widow who had very few close relatives. For these reasons, someone said, "There will not be many people there."

The body was immediately taken care of by neighboring women. They laid it out in the family house and kept vigil over it until the time of the service. During the evening before the service, a large number of women paid their respects at the house, and at least twenty men at a time gathered solemnly in a neighboring house owned by a cousin of the deceased's late husband. They sat in a large circle in the *maq'ad*, conversing very quietly.

On the day of the funeral, the priest was in attendance at the house, making arrangements during the morning. At about two thirty the men, certainly about fifty of them, gathered at one house while the women were with the body. At about three the men went outside and gathered in groups outside the house of the deceased. There was considerable shaking of hands with men from other Qurni villages. Within the deceased's house there was some wailing.